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HISTORICAL BIOGRAPH ... AND ... LIBRETTO



INDIAN CONGRESS



INDIAN CONGRESS PAN-AMERICAN EXPOSITION 1901.

Different

Typical

Tribes of

North American

Indians.

42

Different

Typical

Tribes of

North American

Indians.



HEAD OF THE MIDWAY. - - OPPOSITE N. Y. STATE BUILDING.
THROUGH ELMWOOD AVENUE STREET CAR ENTRANCE.



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HISTORICAL BIOGRAPHY AND LIBRETTO OF THE INDIAN CONGRESS.

COMPILED BY FREDERICK T. CUMMINS.



MARICOPA WAR PARTY.

✻ INTRODUCTION. ✻

In presenting the famous Indian chiefs of the world, together with their squaws and representatives of forty-two tribes of North American Indians, the Indian Congress and Village Company has accomplished a feat that a few years hence would be impossible of achievement owing to the fact that this people is fast disappearing and will soon be but a memory of the past.

While here at the Indian Congress and on exhibition at the Indian Village, they will live in their primitive way, in tepees, wickiups, and adobe houses, and afford the public a rare opportunity for the study of their traits and characteristics; their habits, sports and pastimes; their rites, ceremonies and dances: Their methods of warfare will be demonstrated in the sham battles in which will be displayed all of that cunning for which they have always been noted, and will introduce also burnings at the stake, the scalplings, the mutilation of the dead, the mocking and torturing of prisoners by the squaws, and in fact all of the habits and customs of these still savage denizens of the plains. The Indians enter into these demonstrations with spirit, and enjoy them as much as do the spectators.

Their domestic and industrial life is represented by the curing of meat, the preparation of meal, the splitting of wood, the setting up of the tepees. The squaws do all these besides the ornamental work such as beading, making of moccasins, pottery and clothing; the weaving of blankets and the making of baskets, and adding to the personal adornment of their lords while these sit around, talk, smoke, and paint their faces and bodies for the dance or battle.

Those old hereditary foes, the Sioux and Cheyennes; the Crows and Blackfeet, will be brought together here on neutral ground, and to judge by the visitings and expressions of good will at parting, a friendly feeling is engendered by the intercourse.

The Apaches are here with their famous chief Geronimo (U.S. prisoner of war) he appearing by special permission of the U. S. Government at the head of their delegation. Chitto Harjo or Crazy Snake with his band of fighting Creeks who but as recently as February of the present year was in open revolt against the United States authorities and pursued by government troops, captured and sentenced to 8 years and \$250.00 fine, appears under the same conditions upon which the government permitted Geronimo to leave the reservation, where he has been a prisoner of war for so many years.

To see those representatives of an almost extinct race strutting around with all of the dignity that is an inherent quality of the Indian that has gained for him the sobriquet of the "Noble Red Man," forms many contrasting pictures and creates many a smile as their long head dresses of feathers sweep the ground; savage as to war paint and costume but peaceably, calm and pleasant in their own peculiar, stoical way.

One of the most important features to be remembered is the wonderful knowledge to be derived from these living pictures of ancient historical events. In the Arena living heroes will demonstrate in grand spectacular exhibitions the manners, customs and mode of life of their forefathers.

FREDERICK T. CUMMINS, Manager.





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OF THE**



INDIAN CONGRESS AND VILLAGE COMPANY



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INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

CHIEF BEAR LAYS DOWN.

Longevity of Indians.



The Government census takers, who have just completed the census of the Indian Tribes of the Indian territory, report a number of long-lived people who reside in a section of the country. They say that the Indian lives to an older age than any other class of people on earth. Many of them attain the age of 125 years, while a 100 year-old Indian is nothing out of the ordinary. Here are a few of them and some facts about their lives.

White Horse, a medicine chief of the Otoes, is now 101 years old, and says that he feels as young as when he chased cow-boys and soldiers 50 years ago. To prove his assertions he is now planning a 1,000-mile trip across the country to visit some of his warrior friends. He is a great medicine man among the Otoes and is their ambassador to the Great Spirit, where he makes frequent trips, according to himself. He also leads in the violent medicine dances and makes medicine the same as he did when a young chief.

Another aged Indian is Looking Glass, a Cheyenne warrior. He is 101 years old, and will soon be 105. He was with Sitting Bull, the great Sioux warrior, in most of his raids, and he has passed through seven Indian wars. He says that he does not remember just how many white persons he has killed, but that it must be over 100. His eyesight is keen and his hearing is excellent. He does not speak the English language.

Nancy Jacobs is a Choctaw woman 101 years of age, who lives in the woods near Antlers. She was a cook for the white soldiers during the Civil War, and remembers all of the big generals and commanders of the southern forces. She has a married slaughter 65 years of age, who lives near-by. The old woman has outlived three husbands and still does her own cooking and house-keeping.

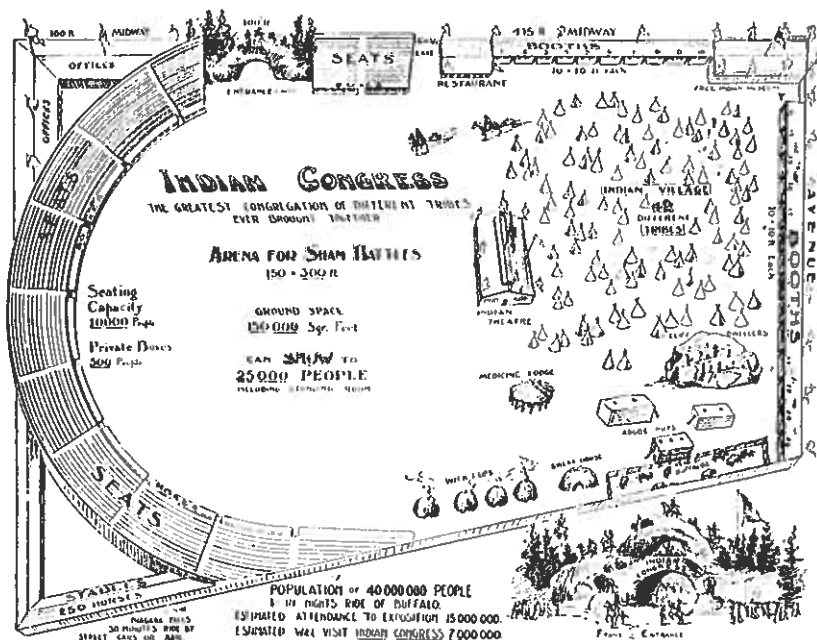
Among the Apaches there are ten or twelve women who have passed the 100 year period. One of the cruel features of the Apache home life is that when a woman has passed her period of usefulness about the house she is taken into the country and left alone by the roadside to die. The white people have talked the Apaches nearly out of this cruel way of treating the old, but in some families they yet believe that it is the right way to treat the infirm.

DIFFERENT TRIBES OF INDIANS Indian Congress Pan-American Exposition 1901.

Ogalalla Sioux.
Santee Sioux.
Brule Sioux.
Yanktonia Sioux.
Lower Brule Sioux.
Sisseton Sioux.
Unkapapa Sioux.
Teeton Sioux.
Wapeton Sioux.
Mendewakanton Sioux.
Rosebud Sioux.
Crows.
Blackfeet.
Flat Heads.
Arapahoes.
Peigans.
Poncas.
Sac & Fox.
San Carlos Apaches.
Jicarilla Apaches.
Kiowas.
Mescalero Apaches.
Wichitas.
Winnebagoes.
Iowas.
Omahas.
Otoes.
Gros Ventres.
Pottawatomie.
Mojave Apache.
Shoshone.
Osages.
Pawnees.
Chippewas.
Tuscarora.
Onobaga.
Oncida.
Mohawks.
Senecas.
Cayugas.
Upbways.
Commanches.
Navajos.
Pimas.
Maracopa.

BIRDS EYE VIEW OF

INDIAN CONGRESS.





INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

INDIAN WICKIUP.



INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

DANCE HOUSE OR INDIAN THEATRE.



INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

HOGAN.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

INDIAN WICKIUP.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

DANCE HOUSE OR INDIAN THEATRE.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

HOGAN.



INDIAN CONGRESS AND VILLAGE.

The management takes pleasure in presenting to the amusement loving public a class of entertainment which has never before been thoroughly done in this country. The promises regarding this entertainment, will be carried out to the letter.

At an enormous outlay of many thousands of dollars, famous Indians from all parts of North America will be introduced and everything pertaining to Indian life will be seen here in its entirety.

Three performances a day will be given, rain or shine.

Seating capacity 10,000.

PROGRAMME.

1.—GRAND ENTRY.

2.—WINONA.

The champion rifle shot of the world, who offers one thousand dollars to the person who can defeat her in all around rifle shooting.

3.—THE DEER FAMILY.

Young Deer, Little Fawn, White Deer. These are the greatest of Indian and trick acrobatic riders in the world, introducing most marvelous equestrian feats while riding at full speed.

4.—INDIAN FOOT RACE.

Indian on foot, 50 yards to stake, turn, and return, against Indian on pony.

5.—INDIAN PONY RACE.

Sioux and Apache, Cheyenne, Omaha, Sac and Fox, Winnebago and Comanche.

6.—CHIEF'S GIFT OF DAUGHTER.

Indian Chief giving his daughter in marriage to the brave who can capture her in a chase. She to be mounted on a fleet pony.

7.—TYPICAL INDIAN SPORT.

La Crosse, their National Game.

8.—JOHN NELSON.

Trapper, Guide and Indian Interpreter. He was the man to guide the Mormons across the plains into Utah. He was adopted by the Sioux Indians and lived with them for over fifty years. They gave him the name of Champaugna, Sha-Sha or Red Wagon. This name was due to the fact that he always drove a red wagon with a red cover while living with the Indians.

CHIEFS.

9.—CHIEF RED CLOUD.

10.—Red Cloud's Band.

11.—CHIEF CRAZY SNAKE.

12.—Crazy Snake's Band.

13.—CHIEF SHOT IN THE EYE.

14.—Shot In The Eye's Band.

15.—CHIEF AMERICAN HORSE.

16.—American Horse's Band.

17.—CHIEF LITTLE WOUND.

18.—Little Wound's Band.

19.—CHIEF LONE BEAR.

20.—Lone Bear's Band.

21.—CHIEF PAINTED HORSE.

22.—Painted Horse's Band.

23.—CHIEF KICKING BEAR.

24.—Kicking Bear's Band.

25.—CHIEF BLACK BIRD.

26.—Black Bird's Band.

27.—CHIEF ROCKY BEAR.

28.—Rocky Bear's Band.

29.—CHIEF LAST HORSE.

30.—Last Horse's Band.

31.—CHIEF FLAT IRON.

32.—Flat Iron's Band.

33.—CHIEF HOLLOW HORN BEAR.

34.—Hollow Horn Bear's Band.

35.—GERONIMO.

The famous war chief of the Apaches, who has committed more depredations than any Indian the world has known.

Chief Geronimo is a U. S. prisoner of war and is here with an armed escort of soldiers by special permission of the U. S. Government.

36.—GRAND REVIEW.

The passing in review of all the Tribes, headed by their Chiefs, decked in their full panoply of war paint and feathers, each chanting their own war songs.

37.—GRAND REALISTIC SHAM BATTLE.

A grand realistic sham battle of 700 Indians. The Black Feet and their allies against the Sioux and their allies. In this fight will participate all the famous Indian Chiefs.

38.—INDIAN MUSEUM.

Containing grand collections of historical Indian relics and curios prehistoric and modern, collected from all parts of North America.

39.—MYSTERIES OF MYSTERIES.

While in the Indian Museum request the attendant to show you the greatest wonder of the age. This is the Mysteries of Mysteries. Owing to certain superstitions, we cannot print all that we would like to say concerning the above headlines; but state however that the American people of today know less about our pre-historic races than they should. This sight will enlighten you upon the subjects at which tradition hints.

40.—INDIAN THEATRE.

The Indian Theatre or Dance House in the Indian Village is open to visitors immediately after the SHAM BATTLE, where will be seen the weird fantastic dance, also the Famous War Dance as described in another portion of the Libretto and other novel and wonderful features.

41.—INDIAN CAVE.

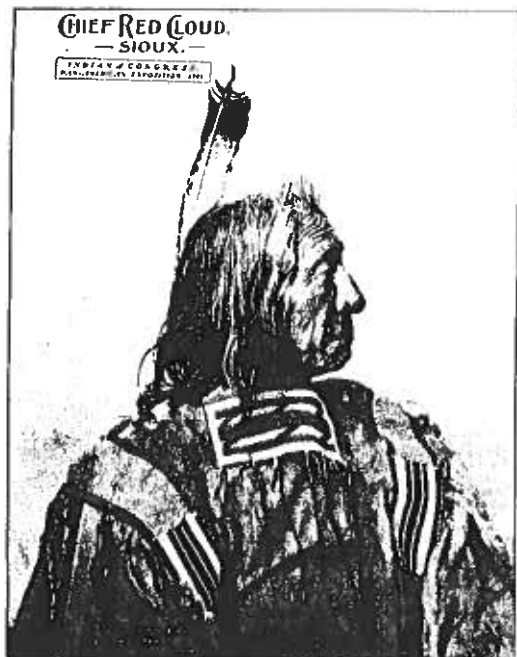
Here are to be seen the Six Beautiful Indian Maidens and the Princess Neola, also the Cronos and Sybils of the different nations in their great and marvelous exhibitions of mental telepathy.

Don't fail to see the Native Indian Workers weaving the celebrated Navajo Blankets and making Baskets and Pottery at the Curio.



INDIAN MAIDENS.





CHIEF RED CLOUD.

The admiration which we usually bestow upon self-made men could readily be given to Chief Red Cloud, for he is a man without heredity his parents being almost unknown. He worked his way up from the ranks. An intense patriot, he possessed an equally intense hatred against the whites and could not brook their encroachments upon the lands of his people. Like his famous contemporary, Sitting Bull, he would not willingly part with any land, their hunting grounds and grazing lands being sacred with their homes and the graves of their ancestors. His fiery oratory soon brought him a following of kindred spirits, and with these he took the warpath, they becoming known as the Ogalallas. In the massacre of Capt. Fetterman and two men in 1866, he leaped from obscurity and became the recognized war chief of the Sioux.

Crafty and treacherous at all times, he was deposed by Gen. Crook at the close of the campaign against Sitting Bull in 1876, owing to an attempted massacre of the General. He is 80 years old, and totally blind but still active.



CHIEF AMERICAN HORSE.

Chief American Horse with war bonnet. Greatest Indian orator, and were such a thing feasible, envoy extraordinary and minister plenipotentiary, representing the Sioux Nation. In speaking of the Great White Father at Washington, he did not express himself in flattering terms. On the contrary, he spoke of broken promises and new promises, and, when a council of his people again sent him to Washington, he found a new Great White Father. He is not favorably impressed with our system of changing so often, as it works great hardships on the Indians. He would rather treat with Gen. Miles, for whom he shows great veneration and respect. He says, "Gen. Miles, him Great Chief, him Great Chief all the time." He is married to a sister of Chiefs Goes to War and Hollow Horn Bear.



CHIEF LITTLE WOUND.

Chief Little Wound, 86 years of age, is the War Chief and was also the Sun Priest of the Ogalalla Sioux before the United States Government stopped the Sun Dance, which was an annual ceremony held for the purpose of ascertaining the fitness of the young bucks to become warriors. This Dance was exceedingly barbarous. Little Wound was the War Chief who directed the Sioux against General Crook at old Fort Fetterman in the early 70's and would have defeated him had reinforcements not reached him at the last moment when all seemed lost. The arrival of these reinforcements was all that prevented the massacre of General Crook's entire command at the hands of Little Wound and his band of warriors.



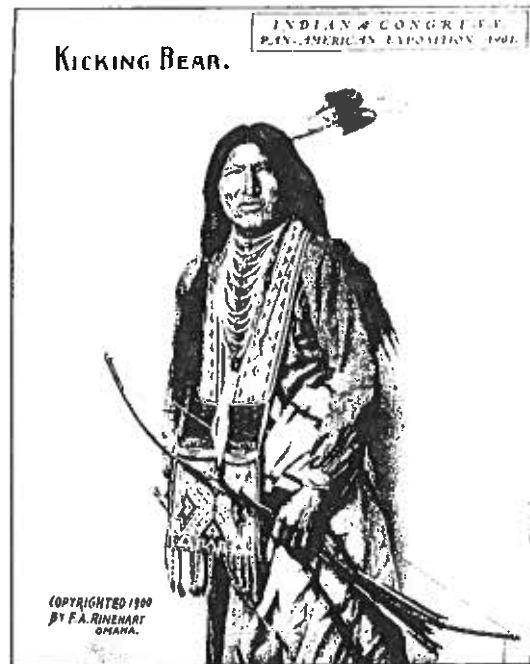
CHIEF LONE BEAR.

Chief Lone Bear, 33 years of age, while a great fighter, was friendly to the whites at the time of the Wounded Knee trouble in 1890, and was with Chief Few Tails and his band at the time on a hunting expedition on the Little Box Elder, up in South Dakota. They were not even aware of the outbreak and were attacked by Bud Culbertson's band of cowboys. Chief Few Tails was killed in the fight and Chief Lone Bear retreated with the rest of the band, including squaws and children, to the Pine Ridge Agency in South Dakota.



PAINTED HORSE OR SWEATER.

Painted Horse or Sweater, as he is sometimes called among the Indians, has a record of eating the hearts of any enemy who happened to fall his victim, that is, when his tribe was hostile and on the war path. He is here representing his tribe, the Ogalalla, Sioux, at the Indian Congress. Painted Horse, while not a chief, is a power in the tribe of which he is a leading councillor. He has four bullet wounds; three in the leg and one in the body.



CHIEF KICKING BEAR.

Chief Kicking Bear, 80 years of age, is also a War Chief who has never lost an opportunity to distinguish himself in all of the outbreaks of the Sioux. He was the leading figure in the Custer Massacre on the Little Big Horn River, Montana, June 25, 1876, and he led the Sioux in the troubles of 1890 and 1891 against the troops under General Miles on the Pine Ridge Agency.



CHIEF BLACK BIRD.

Hereditary High Chief of his tribe, Grand Councillor and Head War Chief. He don't believe in civilization and still adheres to the old Indian costumes, rites and ceremonies.



CHIEF ROCKY BEAR.

Chief Rocky Bear has the reputation of being a great fighter when his people were on the war path, but at present he is a great leader in council as well as in the "Omaha Dance," which is a favorite pastime with the Indians. He is 78 years of age but appears much younger.

INDIAN DANCES.

INDIAN DANCES.

The following dances as described here will be seen in their original entirety during the exhibitions at the Indian Congress, and will be participated in by many of the famous Indian Chiefs and Medicine Men of the 42 tribes here assembled. Among the salient features the following are the most noteworthy.

HUMAN SKELETON DANCE.

A certain dance given as a memorial to the dead was supposed to clear a way for the spirit of the deceased to the spirit land. When a member of the tribe died, the flesh was stripped from the bones and buried, and the bones were dried at some private place. At the end of 12 days the skeleton would be wrapped in white buckskin and taken to the place prepared for the dance and there held up by some one. As the singers would sing the men who held the skeleton would shake it and the bones would rattle as the dancers proceeded around it. After the dance the skeleton was buried. Traditions say that in ancient times some of the head men of the tribe had a dream that they must treat their dead in this way, and the custom has been handed down for centuries. The custom has of late years been dropped among most of the tribes and no account of a skeleton dance is made since 1860. It is with much reluctance that the different chiefs consented to allow their braves to participate in this ceremony at the Indian Congress as they fear the wrath of their deity for reproducing it.

MESSINGQ OR SOLID FACE DANCE OR DEVIL DANCE.

The principal figure in this dance is the "Messingq," an Indian, who is dressed in a bear-skin robe with wooden face, one half red and one half black. He has a large bear-skin pouch and carries a stick in one hand and a large tortoise shell rattle in the other. He is a very active person. The dance is only for amusement, and men and women join in it. A large space is cleared in the woods and swept clean and a large fire is built in the middle of it. Across the fire and inside of the ring is a long hickory pole supported at each end by wooden forks set in the ground. On the east of this pole the singers stand; on the west is a venison or deer which is roasted. About daylight, when the dance is nearly over, all the dancers eat of the venison. They have a dried deer hide stretched over some hickory poles, and standing around it beat on the hide and sing. The dancers proceed around the fire to the right, the woman on the inside, next to the fire. After the dance is under way the Messingq comes from the darkness, jumps over the dancers and dances between them and the fire. He makes some funny and queer gestures, kicks the fire and then departs. The Messingq is never allowed to talk, but frequently he visits the people at their homes. He is a terror to little children and when he comes to the house or tent the man of the house generally gives him a piece of tobacco, which the Messingq smells and puts in his big pouch, after which turns and kicks back to the giver which means "thank you", and departs. He never thinks of climbing a fence but jumps over it every time one comes in his way. The white men call this the Devil Dance but the Indians call it the Messingq or Solid Face dance. The Messingq does not represent an evil spirit but is always considered a peacemaker. It is no doubt due to his hideous appearance that the white man calls this the Devil Dance.

THE BUFFALO DANCE.

The Buffalo dance is a pleasure dance and always begins in the morning and lasts all day. The ground is made clean in a circle large enough to dance on, and in the centre a fire is built and a fork is driven in the ground on each side, and a pole is placed across the fire east and west. On each side of the fire is a large brass kettle hanging on the pole with hominy in it, and when the dance is nearly over the dancers eat the hominy, dipping their hands in the kettles. The singers are outside the circle and beat on a dried deer hide stretched on poles.

They do not use the same step in the dance but gallop like buffaloes and bellow like them, also have horns on their heads and occasionally hook at each other. The dance is usually given before the beginning of a chase or hunt.

THE FAMOUS WAR DANCE.

The war dance is always given in the daytime usually before the starting of a war party, and often in times of peace. It is a very beautiful dance, for all the warriors appear in full war gear, paint, feathers, some with horns on, and their weapons on their persons and in their hands. In time of war a scalp is placed on a pole and the dance is around the pole. The singers are outside the circle and beat a quicker time than for the other dances and sing their war songs, which are answered by approvals and war whoops. They seem to move with great caution and care, with very wild expressions in their eyes, and looking and watching as if expecting the approach of the enemy at any time. Then they make sudden springs to the right or left, backwards and forwards, strike at an invisible foe or dodge an imaginary blow, and suddenly, as if the foe were conquered, resume a slow and cautious march, all the while going around the pole. The actions of the warriors are commanded by the war song, for they act out what they sing. In time of peace instead of the pole with scalps on it a fire is built in the centre and the dance is the same.

THE MESSIAH OR GHOST DANCE.

In the fall of 1890 a series of outbreaks were threatened among the western reservation Indians, due to excitement brought about by the belief in the coming of an Indian Messiah, who was to accomplish three essential things: the white people were, all at one time, to leave the Indian country; the dead Indians were to come to life again and repeople their old country; and the buffalo, the Indian food, was to return in numbers as of old. To aid the coming of this Messiah the Indians were to dance night and day until he appeared. The date was fixed by prophets or messengers. The dance was called the Ghost dance by the white people. It was not a war dance, as men and women participated in it; it was an invocation.

HOW

INDIANS ARE NAMED.

Among the many Chiefs that appear at the Indian Congress at the Pan-American Exposition are several who, were their full life's history known, would make a large volume of interesting reading, but there are many of the old Chiefs who will never tell to the white man their past lives, and the only way to learn their past history is, for one who is conversant with the Indian language, to set around the camp fire and listen to their traditions as they are handed down at their camp fire stories. As these stories consist of great things which they have done in their past lives, should a white man be present, they are guarded as sacred, unless he is what is known as a squaw man, which makes him a member of the Tribe. A squaw man is one who is married to an Indian Squaw and lives as an Indian.

Old Chief Red Cloud of the Oglala Band of Sioux, who is a member of the Indian Congress at the Pan-American Exposition is, no doubt, one of the most interesting, historically speaking, of any of the Indians of the present age, having seen over eight-tenths of the 19th century, as he was born 84 years ago; the first part of his life was spent as a warrior, and by his diplomacy and bravery, was promoted to Chieftainship when but twenty years of age; his Indian or Family Name is Chaska (or the first horn boy) which name he held until his position at the head of his band of warriors, decorated in his war paint and red blankets, appeared as they dashed over the plains and were seen in the distance to be a red cloud, they were hostile and attacked wagon trains that were crossing the plains, and as the band appeared and rode in circles about the wagon, they seemed a great red cloud as they circled round and round, sending showers of arrows at the wagon train. It was for this reason that he was given the name of Red Cloud, and for many years he was the worst obstacle with which the emigrants had to deal and remained so until General Kearney rounded up the Sioux, and gave them a lesson in chastisement which they have never forgotten.

It is quite as interesting to learn of the manner in which "Young Man Afraid of His Horse," who also is to be seen at the Indian Congress, received his name. "Young Man Afraid of His Horse" is a family name or a name that was made by his father, who was a noted chieftain, and gained this name by accident. About sixty-five years ago the worst enemies with whom the Sioux had to deal were the Blackfeet, who lived north of the Sioux, and put in a good part of their time making raids against them. It was at this time when the Blackfeet were on one of these raids that another Indian name was added to history; it was in the spring and grass was just coming up, and those who had herds of ponies drove them where they could find the best grazing; now, in the north of the Cannon Ball County in the valley, grass was good, so an Indian known as Zeet-ga-la-shaw, who had a large herd of ponies, accompanied by his two sons and not suspecting any danger, drove his ponies to this grazing ground, and were encamped there when an Indian arrived and reported that the Blackfeet were about to make a raid on the Sioux, that the report had reached them through a French trader, it was now night, and not knowing at what time the Blackfeet might come, the Indians thought the best thing to do would be to make a night drive and get back home as quickly as possible, so getting their ponies together they started south as fast as the pony herd could be forced along, and this run was kept up till midnight. It happened that the Blackfeet party had passed to the south and were encamped on the trail and were to make the attack on the Sioux the coming day. The pony herd had now reached this camp, and it being very dark and the Blackfeet warriors hearing the sound of hundreds of horses' hoofs, they supposed that each had a rider, and that they had been attacked by the Sioux. The pony herd passed through the camp trampling many of the sleeping warriors under their hoofs. The Blackfeet were taken very much by surprise, but quickly regained their composure, and thinking they were discovered, and expecting any moment to be attacked by their enemies, they quickly mounted their ponies and took the back trail to the land of the Blackfeet. Zeet-ga-la-shaw was hurrying just as fast to the south to the land of the Sioux, and when it was afterwards learned that his herd of ponies had frightened a whole war party of Blackfeet, he was given the nick name of "Man-Afraid-of-His-Horse."

When a child is born, it is named according to its birth, should it be a boy, it is called: Coou-oo-ga, meaning the first born boy; Ha-ga-ga, or second born boy; Hay-mong-ka, or third born boy; Na-gee-ga, or fourth born boy; Na-ghee-ghoon-a-ga, or fifth born boy. The girls are as follows: Hee-nung-ka, or first born daughter; Wee-hung-ka, or second born daughter; Hock-see-ocka, or third born daughter; Hee-mong-kega, or fourth born daughter; Hee-mong-kega-ghun-ga, or the fifth born daughter.

In every family these names are the same, and in speaking of a child the father's or mother's name is mentioned and then the child's birth name, and they retain this birth name until some act of theirs gives them a nick name, or until some relative or great warrior makes a feast and donates a name. These names are pronounced differently by the different tribes, as each tribe speaks a language of its own. The names mentioned above are in the Winnebago language.

There are two hundred and eighty-nine languages spoken by the North American Indians, and there is as great a difference in their languages as there is among the different languages of Europe.





CHIEF LAST HORSE.

This chief while a great fighter in his time, seems to hold somewhat of a reputation in his tribe as a medicine man and this fact makes him a powerful factor. He was also in the Custer fight.



CHIEF SPOTTED WEASEL,
SIOUX WARRIOR.



CHIEF FLAT IRON.

Flat Iron is another old chief who is not without a record for his daring encounters with not only the whites but with other daring bands of hostile Indians. When he puts on all of his war paint he decks himself not only with his own individual honors and distinctions won by his own bravery, but also with the special honors of his family or tribe. As a matter of fact each paint mark on an Indian's face is a sign with a definite meaning which other Indians may read. Old Flat Iron, as well as a number of other members of the Indian Congress, possesses many marks of distinction. Some are so well off in this respect that, like some English noblemen, they are able to don a new distinction for every occasion while at times they will wear all their honors at once. Each symbol or paint mark has a special meaning of its own, as you will understand that the paint is substituted for the metal of honor and bravery won by the white man.



CHIEF HOLLOW HORN BEAR.

Hollow Horn Bear is a Cheyenne River Sioux, and one of the hand-somest men in his race. His profile in spite of his race reminds one of Alexander the Great, so strong and chaste is its outline. He is a brother of Goes to War, and they were in many battles together, and is a good type of the intellectual and progressive man.





INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

INDIAN PRINCESS.



INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

MARICOPA GIRL.



INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

MARICOPA WARRIOR.



...GRAND REVIEW...

BLACKFEET INDIANS.

There are not many of these Indians left on the Blackfoot reservation in Montana as the major part of them are now located in northwest Canada upon reservations and under Canadian agents. The Piegan are the American portion of the Blackfoot Nation. From the day of the first knowledge of these people they have roamed from the Missouri river to the Saskatchewan on the north, and from the west line of North Dakota to the Rocky mountains. This is the only agency that these Indians have had. It was established in 1855, and the United States Indian agent assumed charge of them then. They are not good workers and produce little or no food stuffs being all "Ration Indians."

THE CROW INDIANS.

The Crow tribes are warlike, they were hostile, not only to the white people and Indians of other families (especially the Ojibwa and Pawnee) but also the Hidatsa, Mandan, Omaha, and other tribes of their own family. Many of the Dakotas have come under the influence of Christianity, and are advancing towards civilization. The Omaha and the Ponca have been warlike, but they have never fought against the U. S.; this might be said also of the southern tribe family.

The third tribe is that known by the name of the Upsaroka (or Absaroka) nation, probably the Keecheetsas of Lewis and Clarke. They are an erratic tribe who hunt south of the Missouri, between the Little Missouri and the south-eastern branches of Yellowstone River.

COMANCHE.

The Comanches are a roving, war-like and predatory tribe of Shoshone descent, roaming over the great prairie country from the Platte to Mexico. Their traditions and early history are vague, but they claim to have come from the west. The call themselves Nanni (live people), but the Spanish call them Comanches (Les Serpents), the name adopted by the Americans. Procuring horses from the Spaniards at an early day, they became expert riders, which, united with their daring and aggressiveness, made them noted and feared throughout the southwest. They engaged in long and bloody wars with the Spaniards, but were subdued by them in 1783.

The Comanches have always been counted among the most restless and hostile tribes in the United States. In 1831 with Colonel Dodge's (First) regiment of United States dragoons, found them wanderers, hunters, and warriors, with large herds of horses.

The women of the Comanches are always decently and comfortably clad, their dress consisting generally of a gown or slip, made of deer or elk skin, reaching from the neck to the ankle, and often ornamented with fringes of elk teeth.

They were constantly at war with the settlers of Texas and Mexico, committing all the depredations and atrocities their bloody natures could invent, and taxing all the power and ingenuity of the government to protect its citizens. As early as 1863 the first treaty of peace was made between the United States and the Comanches, but this and various successive treaties had but little effect in binding the savages to a secure peace policy, and, in connection with the Apaches and Kiowas, the Comanches continued their raids into Texas and Mexico until a recent date. Little by little, as the buffalo disappeared from the plains, have they reluctantly begun to consider the necessity of cultivating their lands.

SAC AND FOX INDIANS.

Many years ago they were two distinct tribes residing in the northern part of Illinois. Being both small tribes they formed together into one tribe for mutual protection against the neighboring and more powerful aborigines. In later years, under their noted chief Black Hawk they fought the Black Hawk war of 1832. They were driven to the west where a small portion of the tribe still remains in Iowa County, Tama County, Iowa. These are known as the Messiquawkee band of the Sac and Fox Indians and although they live in the heart of civilization and have done so for more than three quarters of a century, they still adhere to their ancient ceremonies, customs and mode of dress.

GROS VENTRES.

The tribe of the Gros Ventres called the Gros Ventres of the Prairies came from British Columbia in 1813 to the country where the reservation now is. They are Algonkins, and must not be confused with the tribe of Gros Ventres at Fort Berthold agency, North Dakota, who are known by some as Minatrees, or "People of the Willows," and who have always lived in this country either with the Crows or near the Mandans.

THE SIOUX.

There are eleven tribes of the Sioux Indians and The Indian Congress has secured representatives of each tribe. The finest specimens of this most warlike of all the Indian families are gathered here each with its most famous War Chiefs. The Sioux are and have been the most terrific fighters among the American Indians, cruel, rapacious and cunning. Their wars against the early emigrants and later with the U. S. troops are matters of history so well known to our readers as to need no mention here. The following named tribes of Sioux Indians are here each leading their different life and following the customs and habits of the native plains.

The Ogallala Sioux, Santee Sioux, Brule Sioux, Yanktonia Sioux, Lower Brule Sioux, Sisseton Sioux, Unakappa Sioux, Teeton Sioux, Wapeton Sioux, Mendewakanton Sioux and the Rosebud Sioux. The War Chiefs of these tribes are collected in another portion of this book with a short biographical sketch of each.

THE KIWAS.

The Kiowas or prairie men, were a wild roving people, originally occupying the country about the head waters of the Arkansas, but also ranging over all the country between the Platte and the Rio Grande. They had the reputation of being the most rapacious, cruel, and treacherous of all the Indians of the plains, and had a great deal of influence over the Comanches and other neighboring Indians.

The Kiowas have turned gradually towards cultivating their fields. This has been mainly due to the rapid disappearance of the buffalos from the plains, which has greatly reduced their means of subsistence.

Their earliest attempts were lame, discouraging, and even pathetic; but their lands are poor, not adapted to agriculture, rainfall uncertain and their crops often a failure, they have still made no small progress toward self support, as many well fenced and cultivated fields indicate to day.

Always restless and discontented, they would make raids upon Texas and expeditions for horse stealing and even more serious mischief. In 1871 a general raid resulted in the capture and long imprisonment

of their great chiefs, Satanta and Big Tree. In 1872 certain of the Kiowas accompanied the Wichitas and other bands on a visit to Washington, constituting one of the largest and most important delegations ever sent to the capital, which visit was productive of excellent results, as it was afterwards that the influence of the Kiowas was uniformly on the side of peace and order. In 1875 these Indians began to take some interest in the education of their children, and sent them to the agency school, where they made astonishing progress.

CHEYENNE AND ARAPAHO INDIANS.

The Arapaho Indians came from Colorado in 1863, and from that time until they were located in Oklahoma occupied the western part of the Indian Territory and southwestern Kansas. They were at the United States Indian Agency at Fort Lardner, Kansas, from 1865 to 1868. These Indians had no reservation prior to their present one except under the treaty of 1865, made at Medicine Lodge, Kansas, and which was part of the Cherokee outlet or strip, which they did not occupy. They were a fierce and warlike people. The northern Cheyennes and Arapahos were at one time part of the united Cheyennes and Arapahos. This band now known as the Cheyenne and Arapaho tribe, was placed on the Cheyenne and Arapaho reservation in 1869. Another band of Cheyenne, went north years ago, and are provided for by the government on the Northern Cheyenne Reservation, Tongue River Agency, Montana. The Northern Cheyenne still another band of Pine Ridge Agency, South Dakota, were removed to the Tongue River Agency after the Sioux trouble of 1890.

The Arapahos at the Shoshone agency, Wyoming, known as the Northern Arapahos, Black Coal's band, are a portion of the main band of Arapahos and were at one time, until 1878, at the Red Cloud Sioux reservation.

APACHES (Athapascans.)

The early Spaniards gave the several Indian tribes they met the names they now bear. The entire resilient Indian population of the region now known as Arizona, with the exception of the 7 Moqui pueblos in the northeastern section, the Yumas, Papagos, and Pimas, at the advent of the Spaniards, was the tribes now generally known as the Apaches, the most numerous branch of the Athapascan stock.

They are by nature a fierce, nomadic nation, with some tribal exceptions, once roaming over the present territories of Arizona, and New Mexico, and Chihuahua and Sonora, Mexico. A scourge and terror to the settlers they held in check for many years the civilization of the country which they covered by the depredations. The fiercest Apaches are now on the San Carlos agency.

During the Spanish and American control of Arizona the Apaches steadily resisted all attempts at conversion by the missionaries, and made frequent depredations on the missions and towns, ravaging, destroying and completely depopulating many of them. Their wars, although small in their way, were bloody and costly, both in men and money. Successful military campaign broke up their predatory habits, and then efforts were made to gather them on reservations, where they could be cared for until capable of self sustenance.

THE FLATHEAD INDIANS.

The Flathead reservation lies chiefly in Flathead Valley, in western Montana, on both sides of Flathead Lake, and to the southward it is occupied by several tribes, known as Flatheads, Front (Oreilles), Spokanes, Lower Knapels (all Salishan), and Kutenais (Kutundian). Of these the Flatheads are the most numerous. Among these people there are all degrees of progress. Many of the Flatheads still support themselves by hunting and fishing, and by the wild roots and fruits which they gather in their season. On the other hand, many of them are well-to-do, possessing good herds of cattle and horses, fenced farms, fairly good houses, and raising crops of grain and hay, good gardens, and perhaps a little fruit. Many of the Indians have taken up farms and have located themselves permanently, although their titles are one of occupancy only. The reservation being very large and the Indians scattered over it living in different places, those situated farthest from the agency received no assistance from the government. Since it is not worth while for them to make long journeys, on the chance of receiving some trifling help on some day. The condition of the Indians living on the west side of Flathead Lake, is most miserable. They are in a starving condition, and can never hope to make any progress until some step shall be taken to start them on the road towards improvement. The same trouble is found on the Flathead reservation that occurs in so many Indian reservations, the people cling to their horses as they did in the old times when they were constantly journeying from place to place, hunting the Buffalo and going to war.

THE MOHAVES.

The Mohaves are located on the Colorado River agency, Yuma County, Arizona. They are a sober, industrious, and peaceable people who live in better houses than mere nomads, adopt the white man's dress, and seem anxious to better their condition. They cremate their dead in the following manner: a trench 5 feet 6 inches wide and 2 feet deep is dug and filled with some inflammable wood; over this trench, upon a bier 4 feet high, built of cotton wood logs, is placed the dead body, wrapped in the sheet or blanket. The household goods of the dead are piled on the body and a fire kindled; any stock owned by the family of the deceased is led up and killed, the friends meanwhile keeping up a wailing lamentation until the body is consumed, after which the trench is covered up.

ASSINABOINES.

The Assinaboines, or Stone Indians, (the Dakotas proper) were called Agankins Nudowisoux. They made treaties with the United States after 1855 and up to July, 1880. They were forced to quit roving, and were made to locate on reservations in Northern Montana after 1875 by reason of the building of railroads, disappearance of game, and the incoming of settlers. This band roamed along with the Blackfeet and Piegan to the north of the Yellowstone and affiliated with the Crows and British America. The surrender of Sitting Bull's Sioux, the destruction of the larger portion of the Piegan by the government troops in 1879, and the evident intention of the government to use force to compel them to stop roving had the desired effect. They were gathered up and placed on reservations at Fort Belknap and Fort Peck agencies, where they now are. They are virtually Ration Indians, being herders and roamers by nature.

OTHER TRIBES.

The camps of the other tribes mentioned in the list of Indians at The Indian Congress are all complete in every detail and picture the life and habits of these nearly extinct races in a manner that no pen of brush could ever hope to equal. The Piegan, Ponca, Wichitas, Winnebago, Iowas, Omahas, Ojibwas, Potawatomi, Shoshone, Osages, Pawnees, Chipewas, Tuscaroras, Onobaga, Oneida, Senecas, Cuyugus, Ojibwas, Pimas and Maricopa Indians each do their own cooking and prepare those dishes that are peculiar only to their own tribes. Do not fail to visit the different camps and note the distinctive features of each one.

Hot Meals at all Hours.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

MOQUI MOTHER AND CHILD.

Basket Maker.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

PIMA BEAUTY.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

INDIAN BELLE.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

MARICOPA SQUAW.

Two Famous Fighters.



GERONIMO.

A Chief of the Chiricahua, belonging to the Apache tribe of North American Indians. As Geronimo had for some time been at the head of a band of "hostiles", General Sheridan ordered the pursuit, capture, and destruction of the Chief and his followers. The expedition was commanded by General George Crook, and a meeting with Geronimo was effected on the 25th of March, 1886. General Crook demanded his unconditional surrender with the members of his band, but the Indian declared that he would give himself up only on condition that the band should be sent east for a period not extending two years, with the privilege of taking their families with them, and that they should ultimately be returned to the reservation on the original status. The terms were accepted, and the party set out for Fort Bowie. On the 29th the Indians escaped to the mountains, General Sheridan became dissatisfied, and as General Crook asked to be relieved, General Nelson A. Miles took his place. The instructions given to the latter called for the ceaseless pursuit of the hostile Indians, and suggested the active and prominent use of the regular troops of the command. Then began one of the most exhausting and prolonged Indian campaigns on record. The Chiricahua were followed with such stealth like pertinacity that even the endurance of the red men found its limit. The hardy old Chief was given no time to rest or recruit, his followers were forced to keep moving until they yielded, but even when reduced to such straits, Geronimo succeeded in making terms with his captors. When the news was received in Washington it was supposed that the surrender was unconditional, and the president consequently ordered that the whole band should be kept prisoners until they could be tried for their crimes or otherwise disposed of. It was subsequently ascertained that the "hostiles" had stipulated that they should be sent out to Arizona, and General Miles had ordered them taken to Fort Marion, at St. Augustine. This order was countermanded by the President, and Geronimo and his fourteen adult companions were sent to Fort Pickens, Fla. From there they were taken to a government prison in Louisiana and from there were sent to Fort Sill, Oklahoma, where they have remained ever since, as U. S. prisoners of war, until permission was granted by the U. S. Government for them to appear here at the Indian Congress.

An idea of the ferocity of this noted Indian can be gained from the statements of General Crook and General Miles regarding him.

General Crook says: "Geronimo is a great General," while General Miles describes him as "The Tiger of the human race."



FROM WARPATH

....To....

INDIAN CONGRESS

CHITTO HARJO OR CRAZY SNAKE,

War Chief of the Creeks, who led the Indian Uprising in 1901

Almost direct from the war path comes that noted War Chief of the Creek Indians, CHITTO HARJO or CRAZY SNAKE, with his band of fighting braves, who, as late as February of the present year were on the war path, terrorizing the white population of the Indian Territory and causing the U. S. Troops and deputy marshals untold trouble and toil.

Crazy Snake and his warriors were finally captured by a band of deputy marshals under the leadership of Leo Bennett who is himself a fine specimen of the "Bad Man of the West." Crazy Snake is a most wily Indian and is one of the very few remaining chiefs who is still unconquered to the encroachments of the whites. He is probably the most cruel and rapacious Indian alive today unless we except old chief Geronimo who was considered in his day the worst Indian the world had ever seen, and who today, despite his extreme age, is feared by the U. S. Government and kept a prisoner of war.

Great trouble was experienced by manager Cummins in securing this chief and his band as he had been sentenced to eight years imprisonment, and the U. S. Government was reluctant to grant permission for him to appear at the Indian Congress at the Pan American Exposition, where he will be seen in the full panoply of war bonnet, feathers and buckskin as he appeared during the recent outbreak.

The Last of the Modocs.

The Modoc Indians are rapidly passing away. It will be only a few years until they have all become "Good Indians" and their tribe will be extinct. The Modocs at one time were the most troublesome and bloodthirsty savages that this Government ever tried to govern. Long before the white man put in an appearance on the shores of the Pacific they were seekers of gore. They were always in trouble with other tribes. That is the way they got the name Modocs. It means "enemies." It was given them by the other tribes on the Pacific, against whom they had waged war.

But now things have changed. The Modocs no longer thirst for war. They are a slovenly, indolent and dull set of beings, with no ambition. From a strong tribe of brave warriors they have dwindled down until there are only thirteen bucks left in the tribe. The total population of the tribe is seventy-eight, mostly women and diseased children. In recent years the Modocs have died off like sheep, and if the ratio keeps up in less than a

decade a Modoc Indian will be one of the curiosities of a practically extinct race. They are now quartered on a small reservation in the Quapaw country a few miles south of this city, under the guard of the Government, for they are still regarded prisoners. The few members of the tribe are growing because they cannot go back to the Pacific slope and spend the remainder of their days.

The Modocs once were a part of the Kamath tribe in Northern California and Southern Oregon. They became the "Boxers" of the Kamaths. They broke away from that tribe and set up a government of their own and then waged war against their mother-tribe, just as the "Boxers" are doing in China. They also tackled outsiders just like the "Boxers," and finally locked horns with Uncle Sam.

Before they were subdued they would make slaves of their prisoners of war and buy and sell them among each other after the fashion of the ancient Romans and Carthaginians. They had a peculiar religion, in which a mythical deity whom

they called Kamoose, stood in the place of a God.

In 1847, after having licked all the tribes on the Pacific coast, until it was no longer any fun for them, they brushed up against the Federal troops. That was the first mistake they made. They got licked, but they didn't get enough to satisfy them and broke out again two years later and massacred a lot of whites. Then they got whipped some more and hundreds of them were killed by a regular army.

In '68 they put their blankets on and left the reservation again, squatting on some land on Lost River, which didn't belong to them. The government ordered them back to their own reservation. They refused to go and another war was on. The Modocs retreated to the "lava beds," where they withstood two attacks by General Wheaton and General Gilem. The Government then appointed a commissioner to arrange for a settlement. The commissioners met the Modocs on April 11, '73, and also their fate, because the Indians treacherously ambushed them

killing General Canby and Dr. Thomas and wounding A. B. Meachen, so that he was left on the field for dead. This was one of the great crimes of '73.

The war was again renewed. The Modocs desperately resisted the Federal forces, but were finally starved out and compelled to surrender. General Jeff Davis court-martialed Captain Jack, chief, and three others who planned the massacre of the commissioners, and they were executed. The rest of the tribe, as prisoners of war, were transferred to the Indian Territory and placed on a small reservation under guard in the Quapaw nation. At the same time of their removal they were told, so they say, that they would be held prisoners for twenty-five years and would then be permitted to return to their old hunting ground in California.

The twenty five years were up in 1898, but the Modocs, or what is left of them, are still here, and they are liable to stay. The Indian Commissioner has no notion of sending them back to the coast.

... Wars ... between the United States and the Indians.

The following are the Indian Wars from 1789, the date of the United States constitution, to 1846, the years in which the same were fought and the United States soldiers employed:

War with the Northwest Indians, 1790-1795: force employed 5,200.

William Henry Harrison's expedition to the Northwest, September 21 to November, 1811: force employed, unknown.

Seminole War in 1818: force employed, 9,111.

Black Hawk War in 1831: force employed, 5,331.

Creek War in 1813, 1814 and 1837: force employed, 13,118.

The Cherokee War in 1837: force employed, 19,966.

The Florida War in 1839: force employed, 31,122.

Between 1846 and January 1, 1866, a period of 20 years, the United States was engaged in two wars, the first with Mexico and the second the War of the Rebellion, in which the Indians figured extensively. During this period, also, in California, there were some 15 to 20 Indian wars or affairs.

The Indian wars of 1847, 1862, 1864, 1865 and 1866, in Minnesota and in the territory adjacent to the state, were bloody and costly, conducted by the Indians with frightful barbarity. The Sioux war, in March, 1857, is known as the Ink-pa-du-ta, or the Spirit Lake massacre. It took three military expeditions to stop the Sioux massacres of 1863-1866, at a cost of \$10,000,000; 10 military posts were created, with permanent garrisons of 3,000 men. The Sioux reservations in Minnesota were broken up and the bands removed from the state.

Indian wars took place from 1865 to 1870 as follows: the war in southern Oregon and Idaho and northern parts of California and Nevada, 1865-1868, the war against the Cheyennes, Arapahos, Kiowas and Comanches, in Colorado and the Indian Territory, 1868-1869; the Modoc War in 1872 and 1873; the war against the Apaches of Arizona, 1873; the war against the Kiowas, Comanches and Cheyennes, in Kansas, Colorado, Texas, Indian Territory and New Mexico, 1874-1875; the war against the Northern Cheyennes and

Sioux, 1876-1877; the Nez Perce War, 1877; the Bannock War in 1878; and the war against the Northern Cheyennes in 1878-1879.

The Utes in Colorado and Invading Indians from outside of Colorado caused three wars prior to 1890, and the Apaches in Arizona and New Mexico were numerous and destructive.

The number of actions between regular troops and Indians from 1866 to 1891 is 1,065; officers and men kept actively employed, an average of 16,000.

The above includes the Fetterman massacre of December 21, 1866, the Modoc war of 1873, and the Custer battle of June 25, 1876. In the battle of January 17, 1873, in the Modoc war, the Modoc women moved over the battlefield and dispatched the the wounded soldiers by heating over their brains.

Almost the entire area of Kentucky, Tennessee, North Carolina, Georgia and Alabama, and also that of Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa and other western states, were the scenes of numerous individual combats with the Indians by Boone, Kenton, Weitzel, Poe,

Zane and others, now known as middle state pioneers, whose names ornament history, and who long preceded Kit Carson, Jim Bridger, Beckworth Meek, Slim Jennings, and other noted hunters, scouts, and Indian fighters to the west of the Mississippi river. It has been estimated that since 1775 more than 5,000 white men, women and children have been killed in individual affairs with Indians, and more than 8,500 Indians. History, in general, notes but few of these combats.

The Indian wars under the government of the United States have been more than 40 in number. They have cost the lives of about 10,000 white men, women, and children, including the killed in individual combats, and of the lives of about 30,000 Indians.

The actual number of killed and wounded Indians must be very much greater than the number given, as they conceal, where possible, their actual loss in battle, and carry their killed and wounded off and secrete them. The number given above is of those found by the whites. Fifty per cent. additional would be a safe estimate to add to the numbers given.

The Indian Medicine Woman.

A white man sat one evening in the wigwam of a Blackfoot chief, awaiting the return of the agency doctor from the station, where he had gone to fetch the needed medicines and applications for treating a little ill with pneumonia.

The doctor had scarcely gone when a strange conversation took place among those in the lodge, and though the white man understood that they wished him to leave, he persisted in appearing ignorant of their meaning, though they went as far as to point directly at him and then to the doorway. However when a chief entered, and took him by the hand and seated himself beside him, the others

desisted from their efforts to get rid of him, and proceeded with their work.

This consisted of the treatment of the child by an old woman doctor. A great buffalo robe was spread upon the floor, and the child was placed on it, with its body bare from the waist upwards. At one side of the lodge was a fire, before which an old woman stood, brewing herbs in a pot. Around the room sat the musicians and the members of the family, while the gleam of the faithful light cast weird shadows, which were anything but relieved of sombreness by the skins and antlers hanging on the sides of the wigwam, the rattling and tinkling of many

chains of turtle bones and badger's claws, and the tin fringes on the various robes.

The doctor ascertained where all the sore spots were, and while pipes and drums were played to keep away the evil spirits, she began to chant prayers, at the same time painting, first her face, and the face and body of the child, in brilliant vermilion colors. Then, taking what looked like a small wooden bowl, she drew within it, from edge to edge, two lines in the same vermilion, making the rude form of a cross. Into the bowl she then poured the water.

Meanwhile the herbs had been simmering, and after repeating strange incanta-

tions over the decoction, she gave the dose to the child. Next she took a curious stone from her healing outfit and heated it in the fire; and while the piping and drumming kept up their noise and she continued her chanting in minor cadences she dipped her finger in the bowl of water into which, perhaps, she had put some medical herbs and, while it was wet, she touched it to the hot stone and then to one of the sore spots on the child's chest.

This she repeated again and again, dipping her finger in the water, and then touching it to the hot stone and the child. The treatment lasted for two hours, and, strange to say, the child was cured.



THE CUSTER MASSACRE.

An Authentic Account of This Famous Tragedy As Told By CHIEF "SHOT-IN-THE-EYE," Who Participated in the fight and drew the accompanying cut.

Chief Shot In The Eye, who says he is friendly to the whites, tells the following story of the battle fought by his tribe (the Sioux) against General Custer on the Little Big Horn River, Montana, the 25th day of June, 1876, and he being an eye witness, denies that Rain-In-The-Face, or any other Indian, killed General Custer, as is generally supposed.

creek was longer than Reno's. It was therefore some little time after Reno had been pursued on the top of the bluffs that Custer's command suddenly appeared to the Sioux like an apparition coming through the dry creek bed to the bank of the river. The Indians were dumfounded, for they thought this body of soldiers was the same that they had

three miles below and filled the ridges and high places full. A large number were sent across the river a short way down and hid under the bank on Custer's side. The Indians were now all under cover and lay watching the little command of soldiers. We could see the White Chief showing signs of impatience. Through his glasses he looked the country over beyond the clump of timber again and again. We did not know for what he was watching but afterwards learned that it was for some sign of Reno and his force which never came. This gave the Indians plenty of time for their warriors to scatter and secure the best positions around Custer's little command among the hills and bluffs, which they did.

At about three hours after mid-day the White Chief surprised his foes so that they could hardly believe their eyes. He moved out of the protected hollow and naturally fortified the ravine into the open of the exposed hillside and started his march down the river, the slope of the bluff rising on his right and on his left, at a distance of but a few hundred yards, the high bank of the river under which were concealed a mass of Sioux warriors. Just beyond the river were encamped more than six thousand warriors in their war paint. Custer's fate, when he made this move, and all the Indians knew it and their hearts were glad for they knew that the coming fight would now be much easier for our trap and the Indians lay low and let him come on. From the time that he started until the last man fell there was not one minute that the entire command was not covered by thousands of rifles in the hands of our warriors, with fingers on their triggers.

Custer seemed puzzled by the actions of the Indians, and after marching down the river for some distance he halted and fired across the stream into our tepees. This started it and our warriors volleyed a deadly fire which surprised the soldiers that they fell back towards the peak of the ridge, the Indians continuing their destructive fire. Not knowing the danger behind them the soldiers turned and retreated up the hillside (still on their horses), leaving a number of dead on the field. The Indians keeping to reply with any marked effect. They reached the top of the hills and were headed for the protection of the ridges and gullies at a gallop, when the Indians who had been concealed there opened a deadly fire directly in their front. Nearly a whole company was killed at this fire and the soldiers fell back once more into the jaws of our trap as we had planned.

back on their ponies they watched the officer and horse flying away from them. They were greatly disappointed. They were amazed at the swiftness of the horse, but not half so much as when the officer, discovering that he was out of the fight, drew his revolver and shot himself through the head. The horse stopped at once and the Indians riding up, captured him, leaving the body of the officer lying alone where he fell. This horse afterwards fell into the hands of the soldiers.

Custer and what men he had left met with the same deadly fire in front and on the river side, were now retreating, this time down the second side of the fatal triangle, as is shown by my map. We drove them again to lower ground, the soldiers, who were very brave, fighting hard all the while. They now dismounted from their horses and walking, used them for cover as much as possible. They now reached the spot where Custer met his death. Here I saw the soldiers rally and make their last stand. The Indians now burst out from every side and swept down on the little band of brave men. They were at this time fighting hand to hand. The soldiers had expended all their ammunition and died fighting with their sabres. During all this Custer was untouched, and he must have known that the Indians wanted to capture him alive, as none of them tried to kill him. He fought until the Indians had closed in about him on every side and his men were all down about him, then he turned his revolver on himself and fired.

After that the end was not long in coming. The few scattered soldiers were back along the third side of the triangle, and where the last man fell it was not more than a hundred yards from where the first was killed. All this time I was sitting on top of a bluff watching the fight a short distance from where the last stand was made and where Custer fell. A ball struck my eye and it ran out on my face and getting mad I started down to take a hand in the fight when I was told that all of the soldiers were dead. Next morning we heard that lots of more soldiers were coming and we broke camp and hurried North.

WORDS OF AN INDIAN ORATOR.

"When white men kill our people, we kill them. Then they kill more of us, it is not good. We hear that the white men are a great number. When they stop killing us, there will be no Indian left to bury the dead. We love our country; we know not other lands. We hear that the other lands are better, we do not know, the pines sing, and we are glad. Our children play in the warm sand, we hear them sing and we are glad."



He stated that when it was seen by Custer that the Indians were closing in on his small command from every side rather than fall into their hands a prisoner, for he could see that no effort was being made to kill him, Custer turned his revolver on himself and FELL BY HIS OWN HAND.

Shot-In-The-Eye says: "As soon as Custer fell the soldiers who were not yet killed attempted to retreat towards a sheltered hollow near the point where Custer had first come in sight of the Sioux camp, but the warriors closed in on them and killed them rapidly until the last man fell about a hundred yards from where the first man was killed. The command having fought in the shape of a triangle over a mile of territory. Shot-In-The-Eye drew the accompanying map and says it was like this. He describes the battle in every detail, even to the location of the dead bodies of the soldiers and horses strewn on the hill.

General Custer divided his forces with Major Reno at the crossing of Rose Bud Creek which, by the way, we old fellows still call Reno Creek. His idea was to hem the Indians in. Custer never considered or even knew the numbers of his foe. Reno marched down the creek. His crossing of the river and his sudden appearance before the tepees of the Sioux was as much a surprise to him as it was to the Indians. His attack was weak; he was repulsed and his small command retreated in disorder through the timber, recrossing the river where they took up a safe position in the bluffs opposite the scene of the engagement, with but a handful of Indians watching a few hours until night. At this time the Indians knew nothing of the division of Custer's forces. When Reno took up his position in the hills, the Indians intended to wait until darkness set in, then attack and finish him up by daylight.

At this point the Indians were surprised.

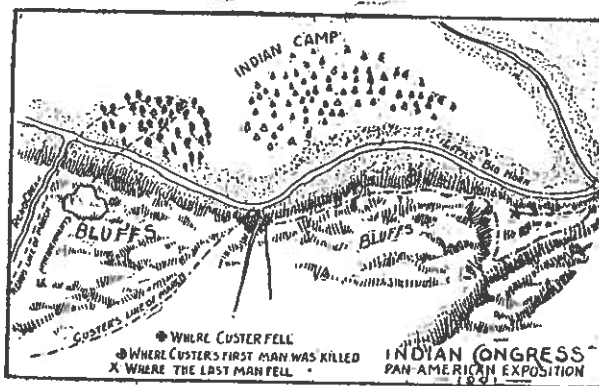
Custer's route behind the bluffs and down the river through the bed of the

number of Indians at "about three thousand" when really we had more than eight thousand warriors.

It was about two hours past mid-day when all at once Custer's horses and pack mules, maddened by thirst, became unmanageable at the sight of water. One of the mules, carrying nearly all of the extra ammunition, stampeded into the river and sank almost instantly in the quick-sand and was lost with its burden, which of course caused the fight to end much sooner than it otherwise would have done had the soldiers been able to get this extra supply, but the ultimate result would have remained the same. They could never have won, as there were more of the Indians who could not get into the fight.

After Custer had allowed his horses to drink he halted his command in a hollow which was protected by the intersection of the creek bed and the bank of the river, and there, with field glasses, he looked over the surroundings. He could see no signs of hostility on the part of our people but we had hurried our women and children away from camp into the hills at the beginning of the attack upon Reno, and none but warriors were in the tepees.

We had not intended to attack the soldiers under Reno until dark, and no more would we bother this lot of soldiers until night as the Sioux knew that Custer had halted in a place so well protected that had he stayed there, he might have held us off for a few days. The Indians thought that this was Reno who had escaped from his entrenchments in the bluffs and that their young braves were following close in the rear. The Sioux, in order to get the best position, sent five hundred warriors down the river through the brush which afforded cover for them. They crossed without Custer seeing them



BATTLEFIELD DRAWN BY A SIOUX INDIAN WARRIOR.

One officer, riding a very fine horse, when the soldiers fell back burst wildly through the Indian lines and a number of Indians gave chase, but his horse was so frightened and so fast that nothing an Indian ever rode could get anywhere near him. Finally, as he streaked it out across the prairie, nearly a mile in the lead, the Indians gave it up. Sitting

The seeds ripen, and we have to eat, and we are glad. We do not want their good lands; we want our rock and the great mountains where our fathers lived. We are very poor; we are very ignorant, but we are very honest. You have horses and many things. You are very wise, you have a good heart, we will be friends. Nothing more have I to say.



PRINCESS NEOLA.

Daughter of Nochinka, head medicine chief of the Winnebagoes, she is the wife of Eagle Eye and the mother of Little Hockseocka. Although a full blooded Indian woman and was raised in a teepee she is an expert musician being able to read music at sight and playing upon a number of musical instruments. She is a fine entertainer and a great conversationalist, having as copious a vocabulary as the majority of her white sisters and is also pleased to meet the patrons of The Indian Congress, and entertain them with stories of her life in her western home. Her costumes are marvels of Indian workmanship and skill and are worthy of notice.

Princess Neola with six other beautiful Indian maidens can be found at the Indian Cave where the superstitions, and traditions of their forefathers are transmitted from the spiritual life to the animate by the sybils and crones of the different nations under the management of the Zancigs.





INDIAN BASKETRY.

This beautiful art of a vanishing race is justly attracting great interest, and collectors are vying with each other and with museum collectors to get fine specimens of the work of the different tribes. The beginning of this art was in the necessities of the Indians and is so far in the past as to be unrecorded. When the whites first came to the country the aborigines were using baskets made with such material as they had at hand, differing in the different localities in which they were located. All of the Pacific coast Indians, from Alaska to Mexico, were proficient in this art, but at present, the largest tribes are in Arizona and it is in their work we are mostly interested, because

of their location. Here the basket is in every-day use, from the cradle to the grave. It has its place in the secret rites and ceremonies of several tribes. The Moqui plaques are used to hold the meal which is sprinkled on the priests and rattlers at the celebrated Snake Dance.

The Apaches make a great variety of very fine baskets and their large ollas are in great demand. In many specimens of their work, as well as in that of the Pimas and Maricopas, the Swastika cross, the ancient Egyptian symbol, is found. That it is no accident is demonstrated by its constant recurrence in their basketry and on the rocks. The Pimas and Maricopas formerly made fine specimens and

some few of them do still, but contact with the whites has had its effect and the art is so rapidly dying that fine specimens are rarely found outside of private collections.

In examining these beautiful baskets of intricate designs, the question at once arises: Where did they get their patterns? The Indian women are students of nature, and the lightning zig-zag flash, men, animals and the beautiful markings on the rattler and Gila monsters are reproduced with infinite patience and skill in their work.

For colors, the Arizona Indians use the pith of a vine called Devil's Claw, which grows on the desert. The implements

used in their work are bone awls and their fingers. Need we wonder that they cling to their fine baskets and part with them only when stern want becomes the constant attendant of their cheerless abodes?

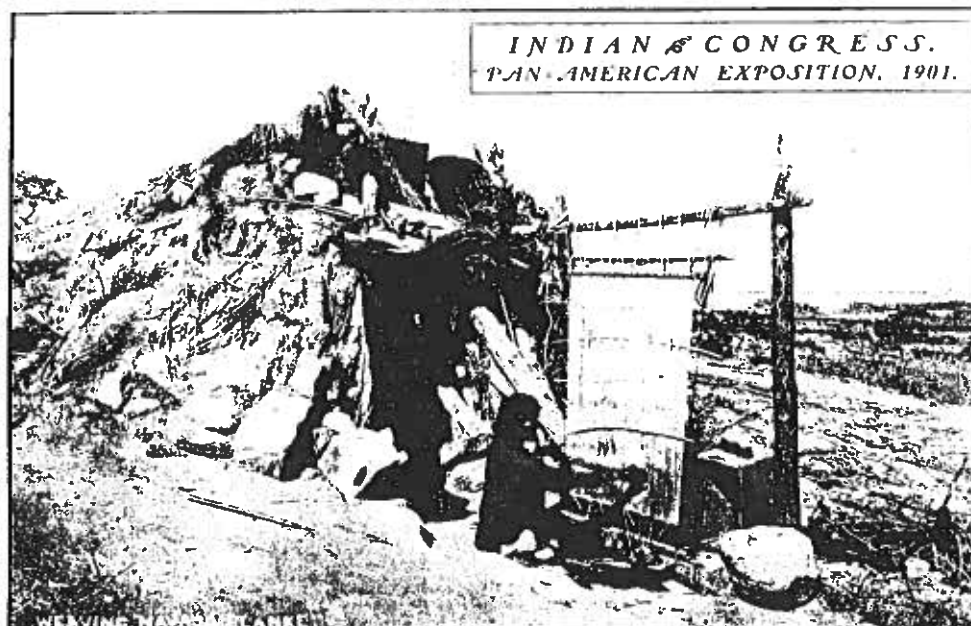
A display of baskets and basket weaving can be seen on the grounds of the Indian Congress, in the Curio Store and the Curio and Indian Booth in the BAZAAR BUILDING. An illustrated catalogue can be had, showing the work of all the Pacific coast tribes at the "Curio," or by sending 6 cents to The Curio, Phoenix, Arizona. A family of Pima Indian basketmakers is a part of the display in the Indian Village.



MARICOPA BEAUTY.

Navajo Indian Blanket Makers.

At the Curio.



INDIAN CONGRESS.
 PAN-AMERICAN EXPOSITION, 1901.

NAVAJO BLANKET WEAVERS.



INDIAN CONGRESS.
 PAN-AMERICAN EXPOSITION, 1901.

THE NAVAJO INDIANS.

This is the largest tribe in the Southwest. The last census gave them over 3,000 souls. They occupy a large, sterile reservation in Arizona and New Mexico and have great herds of sheep and goats. They roam about on their extended range, instead of living in villages.

The thing that has given the tribe a world-wide prominence is their blanket weaving. Here, as in basketry, one wonders how ignorant savages can weave blankets which, for beauty of design and excellence of workmanship, rival the most delicate products of civilized looms, and for durability are unequalled by any other fabric.

This work is done by the women of the tribe, and the best specimens are in great demand in cultured homes for rugs and couch covers, while the coarser ones are used to barter with the traders or with other tribes for the articles in which they excel.

But few whites go far into the interior of the reservation, where the work is done, but the venturesome ones who do will occasionally find a Navajo woman sitting in front of her simple loom at work on a beautiful rug of wonderful design, which appears strangely out of place amid its surroundings. The skill with which some of them work in the most intricate pattern, with the different colors perfectly blended, is amazing, and, when the crudeness of the loom is considered, it seems well-nigh impossible. The looms are made by securely fastening two posts in the ground, from three to six feet apart, and fastening cross pieces at the top and bottom, or more frequently, a pole is fastened to two trees at a height of five to eight feet from the ground. The string which compose the warp are attached to this and to a similar one at the bottom, from which are hung heavy stones to keep the strings taut. In front of this rude contrivance sits the Indian maid or mother. The alternate cords are held apart by sticks and between them she runs the thread of the wool, ramming them down, thread by thread, with a batten stick, still the rug is as hard as a board and as water-proof as a mackintosh.

They raise the sheep, shear them, card and twist the wool and dye it with colors obtained from herbs and minerals. These are called native wool rugs. Another grade is made of American yarn, obtained from the post traders. These are called Navajo yarn blankets. They have a smoother surface and usually are of more intricate patterns. Red is the favorite color with the Indians, which, with black, white and blue, is the combination mostly used in the best blankets. The very old weave blankets are exceedingly scarce and very expensive. The red used in them was obtained from very fine woollen cloth, imported to Mexico from Spain, and from there, through the Padres, at great cost. It was originally called Balletta, and later, Bayetta, which is the name for these old blankets. The Navajos unravelled this cloth and used the threads to weave in these wonderful blankets. They are very durable and retain their colors until worn out. They are now rarely found except in museums and private collections, and are priceless in value.

A large variety of these wonderful rugs and the manner of weaving them can be seen on the grounds of the Indian Congress. A family of Navajo blanket-weavers give daily illustrations of this work. In the Curio or Indian Bazaar on the Indian Congress Grounds, An illustrated catalogue can be had by sending 6 cents in stamps to the "Curio," Phoenix, Arizona.



WINONA.

The Sioux Maiden and Champion All-Round Rifle
Shot of the World.

WINONA the Sioux Indian maiden and champion rifle shot of the world, is a daughter of Crazy Horse, a fighting chief of the Sioux. She appears for the first time before the public. The Indians of her tribe claim that she is "Big Medicine" or aided by certain spirits in her shooting and they hold her in awe and fear as being endowed with supernatural powers. She is only eighteen years of age and was born in an Indian tepee on the south bank of the Big Cheyenne, near Fort Bennett, Dakota, and since she has been large enough to sneak the rifle from the father's wigwam she has used this weapon with more accuracy and skill than the most expert sportsman could display with a shot gun. She stands ready to and willing today to meet all comers with the rifle for a One Thousand Dollar purse, for the Championship of the world.



THE PIMA INDIANS.

AT THE CURIO.

This interesting tribe numbers over 5,000, and, unlike the Navajos, live mostly in villages. They are agricultural Indians, but still cling to the most primitive methods of tilling the soil. The grain which they raise is threshed by driving animals over it, and, when needed, is ground by hand.

They have always been noted for their pottery, which is in great demand because of its fine finish and attractive decoration. They make it by preparing the material in a soft mud which they press into the desired shape with their hands. When sufficiently hardened, it is polished by



rubbing with the palms of the hands, then painted with beautiful colored clays, after which, it is baked in a slow fire in the open air.

The Curio, has the Qui-otze family, noted Aconia pottery-makers, at work on the grounds of the Indian Congress, where this work can be seen in progress. Specimens of this beautiful pottery are for sale on the grounds and a complete catalogue showing Indian goods from the tribes of California, Arizona and New Mexico can be had here or by sending 6 cents for postage to the "Curio," Phoenix Arizona.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.



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PAN-AMERICAN EXPOSITION, 1901.

INDIAN MYTHOLOGY.

Their lore consists in a mass of traditions or mythology. It is very difficult to induce them to tell it to white men, but the old Spanish priests in the days of the conquest of New Mexico, spread among the Indians of this country many Bible stories which the Indians are usually willing to tell. It is not always easy to recognize them. When a Bible story is grafted upon a pagan legend, it becomes a curious plant, and it sends forth many shoots, quaint and new. May be, much of their added quaintness is due to the way in which they were told by the "fathers." But in a confidential talk when you are alone, or when you are admitted to their camp fire on a winter night, you will hear the stories of their mythology. The greatest mark of friendship or confidence that an Indian can give, is to tell you his religion. After one has so talked with you you should always trust him.

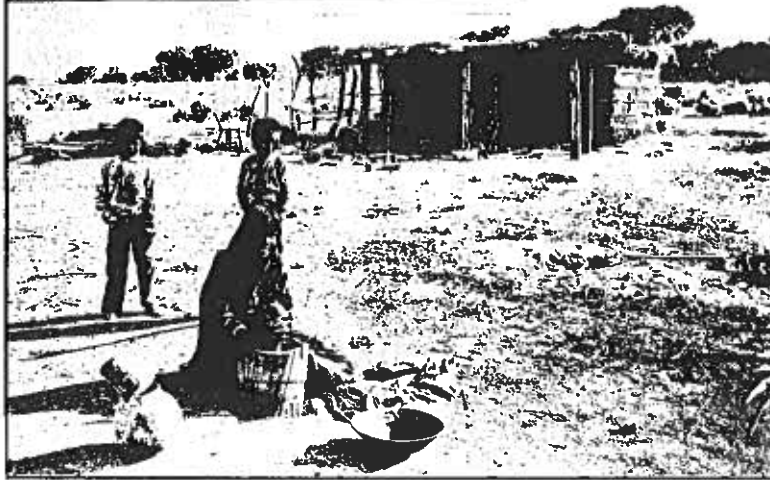
THE INDIAN CHARACTER.

One not acquainted with the Indian, who sees only their crimes, and studies the history of their barbarities as it has been for the past three or four centuries can see in the Indian race onlyordes of demons who stand in the way of the progress of civilization, and who must and ought to be destroyed. He who has a more intimate knowledge of Indian character and life sometimes forgets their baser traits, and sees only their virtues, their truth, their fidelity to a trust, their simple and innocent sports, and wonders that a morally degenerate, but powerful civilization, should destroy that primitive life.



INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.

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PAN-AMERICAN EXPOSITION, 1901.



GRINDING CORN.

(S-100.)

Weekly Ration Ticket

2-Or., 1886

Band No. C. La

Family No.

Mon . . . 2

Women . . . 1

Children

Total

Or 3 Rations.

Issue day, Tuesday

Western Shoshone Agency.

Name of Tribe: Shoshone

4.

(S 100.)

Weekly Rations.

1-Or., 1890

Band SW

Family No. 132

Men . . . 1

Women . . 2

Boys . . . 2

Girls . . . 1

Total . . 7

Or 7 Rations.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

14

Name of Family: Martin

Int. (Hull)

FORM OF RATION TICKET USED AT ALL RATION AGENCIES

One of the tickets is from the Western Shoshone agency, Nevada, the other from Fort Hall agency, Idaho. The agent, upon issuing articles to the Indians, either punches a number with a punch or crosses it out with a pen. Fourteen articles are sometimes issued, and sometimes but one. The Indians give no receipts for rations received.

INDIAN CONGRESS.
PAN-AMERICAN EXPOSITION, 1901.



BUFFALO.

Queen City of the Lakes.



HON. CONRAD DIEHL,

Mayor of Buffalo.

Member Executive Board Pan-American
Exposition.

The history of but few cities in the Western Hemisphere presents more remarkable evidences of rapid growth and material progress than does the record of the Queen City of the Lakes. A century ago the only evidence of civilization at the foot of Lake Erie was a small collection of three or four insignificant buildings. The site was owned by the Holland Land Company and was first laid out in town and village lots in 1804. It was then known as New Amsterdam. About that time Dr. Cyrenus Chapin, who afterwards became a prominent resident of Buffalo, came on from Oneida County, and with 39 other "respectable citizens" desired to purchase the entire township. This proposition was rejected, but Dr. Chapin and his friends materially assisted in promoting the growth and importance of the village, the name of which was changed to Buffalo Creek and later to Buffalo, the name New Amsterdam not having found much favor.

In 1808 the County of Niagara was erected, with Buffalo as the county seat. It was not until 13 years later that Erie County was erected, being separated from Niagara in 1831. In the last days of December, 1812, all but one or two houses of Buffalo were burned by the British and their Indian allies, so that the actual history of Buffalo practically began and the village was incorporated in 1813, and was rapidly rebuilt from that time. The first postoffice was established in 1802, and the first newspaper, the BUFFALO GAZETTE, in 1811. Buffalo was first known as a shipping port in 1815, and the first steamer seen upon the waters of Lake Erie, the "Walk-in-Water," came into the port of Buffalo August 23, 1818. The Erie Canal, in which Buffalo has always been deeply interested as its western terminal, was begun in 1817 and completed 1825. The first steam railroad, between Buffalo and Niagara Falls, was completed in August, 1836. In 1832 Buffalo was incorporated as a city, and for nearly 40 years thereafter had a healthy but not a phenomenal growth until about the year 1870, when it began to roll up accumulatively astonishing additions to its population, and to give evidence of becoming one of the greatest commercial and manufacturing cities of the world. The census of 1870 gave the population of Buffalo as 117,714; 1880, 155,134; 1890, 255,647; 1900, 352,210.

With an area of 42 square miles, Buffalo has had and still has abundant room for growth. The main contributions to the growth and importance of Buffalo has been the development of the great coal fields Pennsylvania and the amazing development of the rich and vast region of the West and the Northwest. Buffalo is the great eastern gateway of the enormous trade of the Great Lakes. At the head of the Erie Canal is the center of a concentration of great trunk lines of railroads, in the direct natural course of an enormous tide of traffic, Buffalo receives material benefit from all points of the compass. It is the great point of trans-shipment, and the stopping-off place in the center of the continent, and may be compared to the junction of the small ends of two giant funnels, one stretching far westward, the other towards the rising sun—the products of half the continent, the mines, the forests, the fertile fields sweeping to the westward funnel; vessels, railroad trains passing through the narrow neck and paying well for the privilege, carrying out to the world beyond through the eastern funnel, and sending in return over the same pathway the product of looms,

factories, mines and many industries which are kept unceasingly busy, paying for the wealth of natural product which the great West and Northwest yields to enrich the world.

Buffalo is the fourth shipping city of the world. It is entered by 28 steam railways and has nearly 700 miles of trackage within the city limits. It is also the terminus of the fine system of interurban trolley railways to be found anywhere, connecting all the cities and principal villages of Western New York and the Province of Ontario. Lake and canal business is heavy. The arrivals of vessels per year number approximately 5,000, representing a tonnage of more than 5,000,000. The grain receipts by lake are annually about 2,000,000 bushels. The coal shipment by lake amount to about 3,000,000 tons annually. The Lackawanna coal trestle on the lake shore is one mile long—the largest in the world. The harbor is one of the best. The breakwater in course of construction will be nearly four miles long when completed, the longest in the world.

In recent years a new and most important factor in the commercial growth of Buffalo has been developed. It is the cheap electric power transmitted for use in Buffalo for lighting, street railway and various industrial purposes. Among the largest users of the electric power transmitted from the Niagara River are the Buffalo Railway Company, which takes 6,500 electric horse power, the Buffalo General Electric Company, the company that lights the streets of the city, consuming 4,000 horse power; the Great Northern Elevator Company, 1,000 horse power; the Electric Grain Elevator, 450 horse power, the Union Dry Dock Company, 200 horse power, and a great number of the heavy power users, besides, 5,000 horse power is supplied to the Pan-American Exposition.

The importance of this to the visitor to the Pan-American Exposition is found in the fact that the transmitted Niagara electric current has been and is being applied to so many uses in Buffalo that visitors to the Exposition will find much to interest them in the various electrical installations, not only on the Exposition grounds, but also throughout the city. At Niagara Falls is power enough to supply the world; the only question to be solved is the method of delivery.

The manufacturing interests of Buffalo are large and diversified. There are 3,500 manufacturing plants, employing more than 100,000 operatives. The output of flour is approximately 2,000,000 barrels annually.

The public spirit and enterprise of the citizens of Buffalo have been manifested in many ways, but the crowing feature in this respect is the taking up of the responsibility of the great Pan-American Exposition.

Buffalo has been the home of two Presidents of the United States, Millard Fillmore and Grover Cleveland, and has furnished to the state and national legislatures many men of ability. In recent years it has attracted capitalists and manufacturers from all points. Its social life has grown more refined, and art, science and literature are taking high rank in the estimation of the people.

The city has sixty public schools, a free public library containing 130,000 books, and a reference library containing 50,000 volumes. Its churches number 187. There are nine theatres. The city has 18 commercial banks, four savings banks and two trust companies. There are 104.71 miles of stone pavement, 7.54 miles of brick, 3.08 miles of macadam and 222.83 miles of asphalt, giving Buffalo more asphalt than Paris, Washington, London, or any other city in the world.

The park system is one of the finest. It consists of 1,025½ acres of improved ground and 21 miles of park driveways.

The city water supply is obtained from Lake Erie. It is pure and unlimited. Natural gas is piped from Northern Pennsylvania and Welland, Ont., and much of it is used in the city.

Several million dollars are being expended in abolishing dangerous railway crossing at grade; a new Government Building and Postoffice, costing \$2,500,000, has just been occupied; several mammoth and well-appointed office buildings have been erected during the last few years, and added hotel accommodations have recently been completed. Work is under way on a \$20,000,000 steel plant, and the productive power of many important industries is being very largely increased, while in many other significant ways Buffalo is preparing for a great future.

Interest in the business prosperity of the city is a prominent characteristic of her citizens, and the business associations are active in furnishing all information and seconding as far as possible all industrial enterprises of a promising nature.



INDIAN & CONGRESS.
PAN-AMERICAN EXPOSITION. 1901.

CARRIER.



PIMA GIRLS.



INDIAN & CONGRESS.
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WINNEBAGO SQUAWS.



INDIAN & CONGRESS.
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... Official Staff ...



PATRICK RYAN,
MANAGER OF INDIAN MUSEUM.

of



LIEUT. JIM P. ANDERSON
PRESS REPRESENTATIVE. N

The Indian Congress



EAGLE EYE,
OFFICIAL ANNOUNCER.

and



WILLIAM LANGAN,
COMMISSARY AND CATERER.

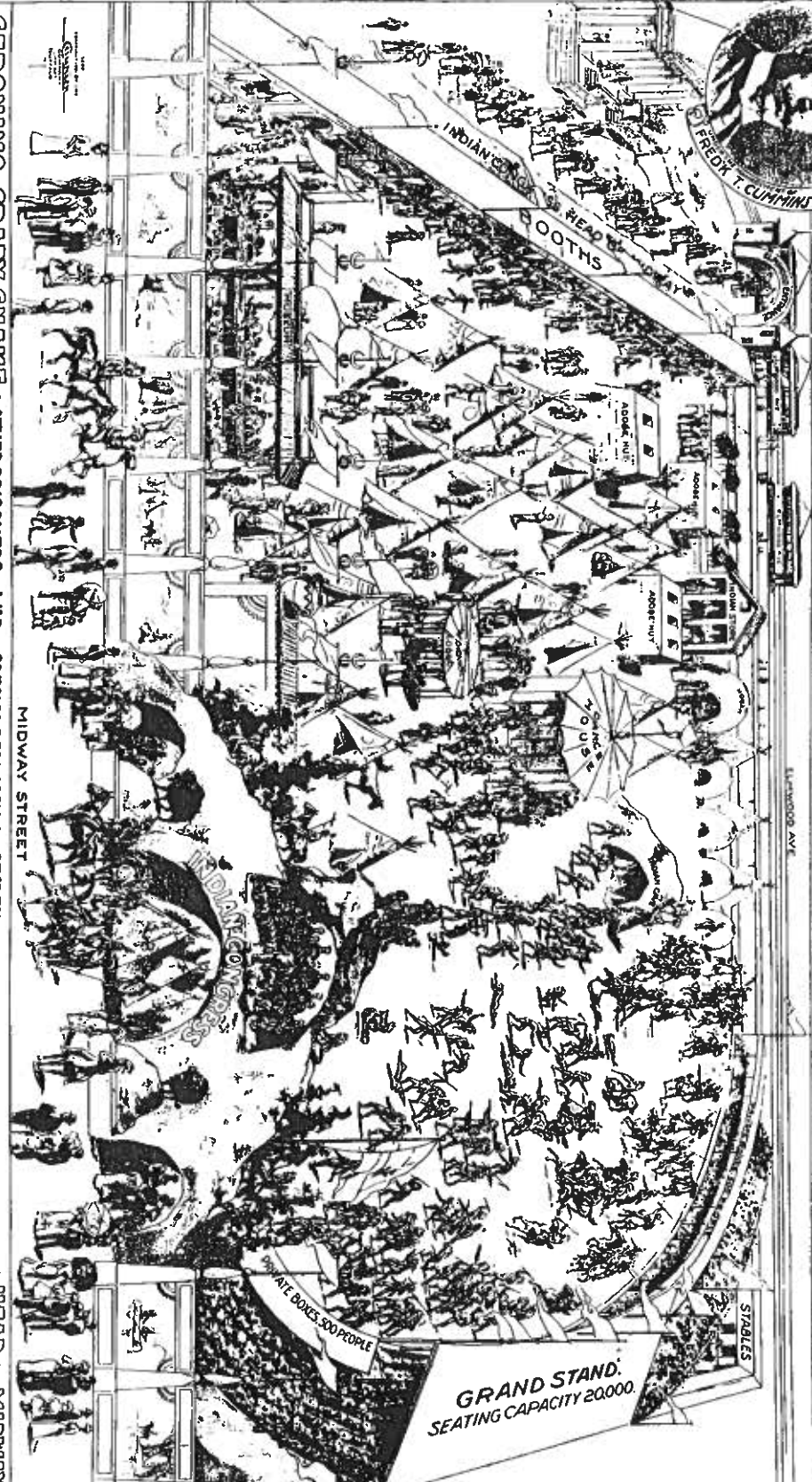
... Village Company ...



INDIAN CONGRESS

42 TRIBES, 700 INDIANS, PAN-AM. EXPOSITION.

HISTORICAL, EDUCATIONAL AND INDUSTRIAL EXHIBIT ENDORSED BY THE CLERGY.



GERONIMO, CRAZY SNAKE & OTHER PRISONERS OF WAR BY SPECIAL PERMISSION OF SECRETARY OF WAR. IS THE FAMOUS LIVING CHIEFS. HEAD OF MIDWAY. SEATING CAPACITY 20,000. ELWOOD STREET. CAR ENTRANCE OPPOSITE NEW YORK STATE BUILDING. ONLY 25¢ ADMISSION TO SHAM BATTLE & VISIT THROUGH INDIAN VILLAGE.

